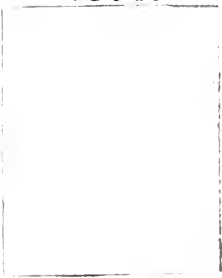


DARTMOUTH
MONTHLY
MEETING.
1699.



BI-CENTENNIAL



APPONEGANSETT
MEETING
HOUSE.
1899.

LIBRARY



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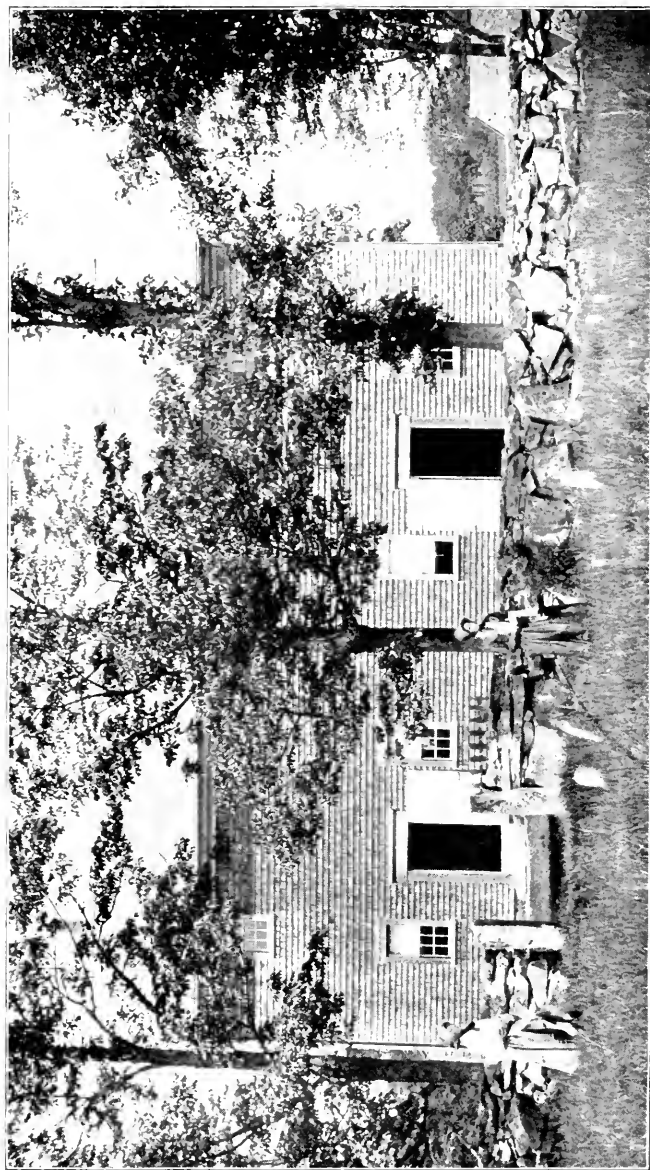
Dartmouth Monthly Meeting

OF THE

SOCIETY OF FRIENDS.

MASSACHUSETTS.

PUBLISHED BY FRANKLYN HOWLAND,
1899.



Photographed by J. E. Reed, New Bedford, Mass.

APPONEGANSETT MEETING HOUSE, 1899.

NB 23827

INTRODUCTORY NOTES.

At the close of the bi-centennial exercises of the Dartmouth, Mass., Monthly Meeting of Friends, held in the Apponegansett meeting house, July 5th, 1899, the writer was impressed with the thought that what is found on the following pages should be put in this form for reference and preservation. This thought developed into this attractive and valuable souvenir.

The old meeting houses have been a notable landmark for twenty decades, and this Friends' meeting has been a prominent and helpful religious feature of this ancient town for a much longer

Eunice Gidley, who is the oldest living member of this meeting, was born in Dennis, Mass., 20th, 8 mo., 1804. She is the daughter of Cyrenius and Jerusha Kelley. On the 27th, 2 mo., 1839, she married Philip, son of Benjamin and Sarah Gidley of Dartmouth, where she has since resided. She has long been a useful and consistent member of this meeting. Now, at the age of 95, with faculties in a remarkable state of preservation, she is

"only waiting till the shadows are a little longer grown."

Phebe Rushmore Gifford, the oldest



GEORGE FOX.

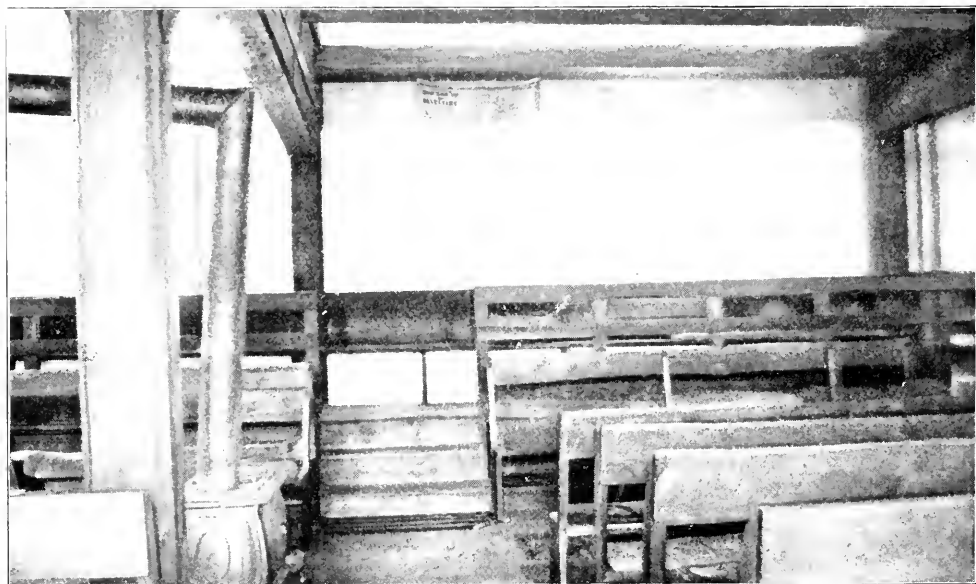
period. As the descendants of these Friends of by-gone days read these pages and look upon these faces a flood of memories of mingled joy and sadness will come up before them.

The addition of half tones, including excellent portraits of past and present clerks, treasurers, elders and ministers, the historian, the oldest living member, together with the present correspondent and the committee of arrangements, increases the interest and worth of the work immensely. The following notes on these persons will be interesting to many. The names, excepting the first two are arranged in alphabetical order.

living ex-member of this meeting, whose portrait is on another page, was born in 1803, near Westbury, Long Island, N. Y., descending from a long line of Quaker ancestry. In public remarks she has often alluded to the marked visitation of the Savior's love to her in early childhood, to which she was thankful she gave "the more earnest heed." In 1832 she married Isaac R. Gifford of Dartmouth, Mass. In 1846 this monthly meeting acknowledged and recorded her gifts in the ministry, which have since been greatly blessed. After the death of her husband in 1878 she went to reside with her son, Robert P. Gifford, in Provi-



APPONEGANSEET MEETING HOUSE, 1899.



APPONEGANSEET MEETING HOUSE, 1899.

dence, R. I. Her 96th birthday occurred at the 1899 yearly meeting of Friends at Portland, Me. At one of the sessions she gave a clear gospel testimony, including a correct quotation of the 114th Psalm. Of her it may be truthfully said:

"Blessed and blessing, as we know;
Glad to live, content to go;
Not, as has been said of some,
"Waiting for the Lord to come,"
But doing still His work below."

George C. Akin, s. of Timothy and Sarah R. Akin; b. in New Bedford, Mass. Elder 1893.

George Almy, s. of George B. and Elizabeth Almy; b. 25, 11 mo., 1799; m. 5, 9 mo., 1822, Anna E. Morton; d. 1, 12 mo., 1876, at New Bedford, Mass. Clerk 1848, Elder 1853.



EUNICE GIDLEY.

Anna E. Almy, dau. George and Mary Morton, Middleboro, Mass.; b. 13, 10 m., 1799; m. George Almy (above); d. 39, 1m, 1866, Elder 1853.

Hannah Allen Brightman, dau. John S. and Ruth W. Brightman; b. 23, 12 mo., 1843; d. 20, 6 mo., 1893, Clerk 1884, Elder 1889.

Philip A. Cornell, s. of Abraham and Hannah (Howland) Cornell, Clerk, 1896.

Charles Fisher, s. of Paul and Mary Fisher; b. 14, 6 mo., 1829, in Westport, Mass.; m. 20, 4 mo., 1865, Jane Green; d. 18, 9 mo., 1897, in Westport, Clerk, 1873.

Jane G. Fisher, dau. Moses and Betty Green; b. in Weare, N. H.; m. Charles Fisher (above), Minister, 1881, Clerk, 1882.

George W. Francis, s. of Nathan and Sarah Francis; b. 7, 10 mo., 1811; m. Mary A., dau. David and Anna Austin; d. 7, 9 mo., 1882, Minister, 1872.

Ephraim Gifford, s. of Elijah Gifford; b. 3, 4 mo., 1810; m. Hulda G. Akin, Treasurer, 1870, Elder, 1874.

Hulda Gifford, dau. Timothy and Phebe (Bowman) Akin; b. 23, 6 mo., 1817; m. Ephraim Gifford (above); d. 21, 4 mo., 1887, in Westport, Mass. Elder, 1861.

Nathaniel Howland, s. of William S. and Mary P. (Cornell) Howland, Treasurer 1879.

David H. Potter, s. of Robert and Mary Potter; b. in Westport, Mass.; m. Sarah F. Tucker, Present correspondent.

Sarah F. Potter, dau. James and Phebe H. Tucker; m. 18, 8 mo., 1857,



PHEBE R. GIFFORD.

David H. Potter (above), Clerk W. M. 1889, Assistant clerk 1892, Elder 1893.

Isaac R. Potter, s. Benjamin and Elizabeth (Gifford) Potter; b. 9, 5 mo., 1821; d. 15, 4 mo., 1887, Clerk 1864.

Angeline Ricketson, dau. Philip and Eunice Gidley; m. 10, 11 mo., 1880, Daniel, s. of Joseph and Anna (Thorn-ton) Ricketson, who d. 16, 7 mo., 1898, Clerk 1876, Elder 1879.

Captain Henry A. Slocum, s. of Otis and Mary (Wing) Slocum, Minister 1894.

Mary A. Smith, formerly Mary A. Tucker, Clerk 1833.

Phebe A. L. Smith, dau. Gideon and Lydia (Albert) Cornell; m. 31, 3 mo., 1873, Thomas G. Smith, On bicentennial committee of arrangements.

Moses Smith, s. of George and Mary

Smith; b. 6, 9 mo., 1803; m. 9, 1 mo., 1825, Maria Barker; d. 14, 6 mo., 1895. Elder 1861.

Maria B. Smith, dau. Lemuel and Maria (Tripp) Barker; b. 26, 10 mo., 1806; m. Moses Smith (above); d. 30, 12 mo., 1894. Clerk 1857, Elder 1861.

Hettie Tallman, dau. Jonathan and Mary E. Gifford; b. 8, 5 mo., 1859, in Westport, Mass.; m. 28, 4 mo., 1878, Charles R. Tallman; d. in Westport 10, 4 mo., 1898. A speaker and devout member.

William Tucker, Treasurer, 1855.

Edward T. Tucker, M. D., s. of Charles R. and Dorcas (Fry) Tucker; b. in New Bedford. Clerk, New Bedford monthly meeting and Sandwich quarterly meeting. Historian.

Alice C. Winslow, dau. Joshua and Jane Paige; b. in Weare, N. H.; m.

one was held in the meeting house. This would seem to indicate that the house was not completed till the latter date. This cannot be, however, for the house which was originally very small was enlarged by a committee chosen for that purpose 4, 11 mo., 1702. Again it was voted to "Enlarge it before the Yearly Meeting" of 1727. Another addition was made to it in 1743. In 1765 it was proposed to still further increase its dimensions, but it was not done.

The original burying ground was "six Roods square." It was set apart for that on the 16, 7 mo., 1706, and a stone wall ordered built around it. A committee was "appoynted to see that friends bury in order, and that none be buried theare but friends, and such as friends Allow of." The burying place was enlarged in 1753.



GEORGE ALMY.

14, 11 mo., 1872. Edward H. Winslow of Dartmouth. Minister, 1894.

All the above were born, and those not living died in Dartmouth, except as noted.

The committee of arrangements for the occasion, appointed by the monthly meeting, consisted of Philip A. Cornell, Captain Henry A. Slocum, George C. Akin, Phebe A. L. Smith and Sarah F. Potter.

The poem read by Job S. Gidley was composed by J. T. of Dartmouth, when 75 years of age. The "One among the number" was Isaac Lawrence, minister.

The first recorded Monthly Meeting was held at Peleg Slocum's, 26, 4 mo., 1699, and continued to be held at his house till 21, 4 mo., 1703, when the first



ANNA E. ALMY.

Nothing could tempt these Friends to swerve from their purpose to have no fellowship with war or anything associated with it, under any circumstances. They disliked the smell of gunpowder and the force of bullets in any connection where human life and welfare were at stake. It was unanimously agreed in a monthly meeting in 1704, "yt if freinds cannot be admitted to watch without guns, powder & bullets they yt hire such shall goe out of the unity of frelnds."

Many of these Friends suffered much for refusal to perform military duty. They were imprisoned and their property seized and sold to pay their fines. Among the number were Matthew Wing, John Tucker, Jr., William Soule, John Lapham, Jr., Judah Smith,

Josiah Merrihew, Deliverence Smith, Nicholas Lapham, Barnabas Howland, Seth Sherman, Orthniel Tripp, Nicholas Davis and William Mosher. Committees were appointed by this meeting to care for their families, farms and stock while they were in prison. "A steere, value, 50 shillings," was taken from Robert Tripp. From William Wood was "seized 117 pounds of cheese estimated worth 44 shillings," because he would not allow his sons "to goe a training."

Nathaniel Howland refused to serve in 1709 and they started him for Bristol jail. Of this he wrote: "We went as far as Howland Ferry (kept by his brother Daniel; now Stone Bridge, Tiverton, R. I.) and John Akin (Lieutenant) took mee aside and released

but a little warmer than that out of doors, fathers and sons clad in their overcoats and home knit mittens, and mothers and daughters in their great cloaks, home-spun shawls, linsy-woolsey gowns, and muffs made, perhaps, from skins taken from the wolf that had prowled around their door, and tanned on the farm. The meeting over, the old fashioned hand shaking and greeting finished, they returned to their humble, pad locked houses, replaced the fore stick in the great fireplace, and piled the uncut cord wood on the andirons. While the good wife was preparing the dinner, cooking the corn bread before the fire and baking the potatoes in the ashes, and the men folk were turning the spit to cook the coon a little more, all were rejoicing in the



HANNAH A. BRIGHTMAN.



GEORGE C. AKIN.

mee from Impressment without my paying any fine or promising any."

It is doubtful if any fireplace was put in the first house when it was built, or that there was any means of warming it, for in 1710 William Soule was "Appoynted to procure a Pot to Make a fire in & Coals to burn in it," which he did "According to order."

Previous to about 1860 there was no stove used in the house. The only heat in the great room on the cold winter days of the first hundred fifty years at least was from the open fire places, which effected the temperature only in their immediate vicinity. On the coldest of these days, I am told, after the meeting folk had warmed their hands and feet at the open fires, they sat the meeting through in a temperature

privileges, comforts and blessings which were theirs on that Holy First-Day.

As soon as the people here had decided to build a meeting house they were unwilling to decide on its location till they had received the advice of Friends elsewhere, showing the kindly, fraternal feeling that existed. A minute of a monthly meeting held at Newport 13, 10th mo. (Dec.), 1698, says that:

"Dartmouth Friends having Determined to build a meeting house & Referred to this meeting wheare it shall bee Erected; Dan'l Gould; Walter Clark Ebenezer Jacob Mot are Appoynted to vewe the playse and determine wheare it shall Stand."

There is record evidence that this

committee journeyed to Apponegan-
sett and faithfully performed their
duty, for

"At A monthly mens Meeting At
newport ye 10th Day off ye 11th month
(Jan.) 1698. The ffrriends Appoynted to
Settell ye Lands ffor buildinge A meet-
ing house at the Request of Dart-
mouth friends Doth Returne ffor
Answere that it is don to A generall
Satisfaction."

Affairs at Apponegansett seemed to
continue on with great satisfaction
after the house was completed. As a
representative from this meeting to a
Rhode Island quarterly meeting in
1700, "John Lapham appeared & gave
an acct y t Truth prospers among
friends & things were well with
ffreinds*" at Dartmouth.

today in many rural communities re-
ceived attention which had no uncer-
tain sound, on the 21, 8 mo., 1707, when
"John Lapham and John Tucker were
Chosen to speake to people to come
orderly into Meetinge as soon as con-
veniently they can after they come to
the Meetinge House, and not to stand
talking & spending away their time
without doors."

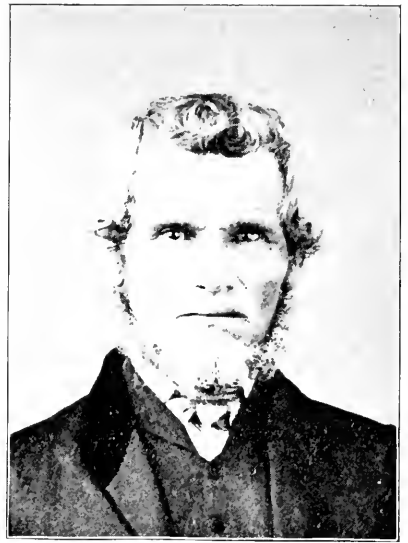
J. E. Reed, photographer, Purchase
street, New Bedford, Mass., has the
negatives of Eunice Gidley and of the
outside of the meeting house.

Copies of this souvenir may be pro-
cured hereafter by addressing me at
New Bedford, Mass.

FRANKLYN HOWLAND.



PHILIP A. CORNELL.



GEORGE W. FRANCIS.

Religious meetings especially for
young people are not the product of
the 19th century only. Very soon after
the beginning of this Monthly Meet-
ing, and at its request, a "Youths
Meeting" was established in 1707, to be
held on sixth day. It was changed to
fourth day, a year later, "Soe that the
Youth's meetinge may bee more fully
attended." About the same time the
Monthly Meeting "advised that All
ffriends bring their Children &
Searvants as often as well they can to
Meetinge on Weekdays and to Monthly
Meetinge as well as firstday meetinge
and to keep to the hour Appoynted."
Parents were also requested to "Keep
their Children Att home" if they did
not bring them to the house of God on
the Lord's day. A habit which prevails

BI-CENTENNIAL EXERCISES.

The 200th anniversary of the estab-
lishment of the Dartmouth Monthly
Meeting of the Society of Friends was
appropriately observed in the Appone-
gansett meeting house, in the town of
Dartmouth, Mass., 7th mo., 5th, 1899.
It was also the 200th anniversary of
the building of the first meeting house
on the spot where the present one
stands. The occasion brought together
a large number of people, for the rea-
son that it was an interesting event,
and, besides, the descendants of former
members of this meeting, now residing
in Dartmouth, Westport and New Bed-
ford, are numerous.

The regular monthly meeting was held at 11 o'clock, and was followed by an impressive devotional service.

Then came the lunch hour. Long tables, which were set on the lawn, were filled with people, and many sat on the grass under the trees and enjoyed their refreshments there. After this continued the greetings and handshakings, and the bringing to remembrance incidents of "ye olden times," till the beginning of the afternoon session.

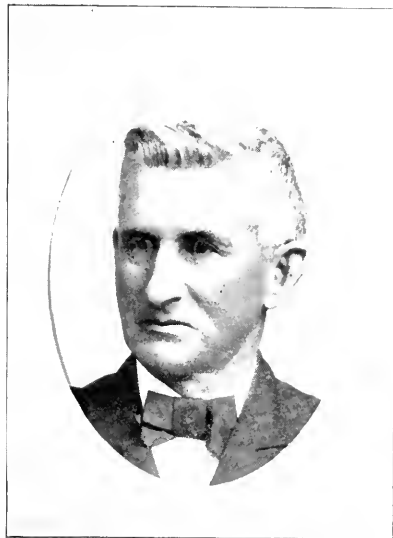
At the opening of the bi-centennial exercises, 1 o'clock, there were probably 400 persons gathered in the old house. Philip A. Cornell, clerk of the monthly meeting, presided. Prayer was offered by William Thompson of New Bedford.

were in doing what they believed required at their hands, then this gathering will not be in vain.

The pioneers of Quakerism fought their battles with weapons that were not carnal but spiritual and mighty in pulling down the strongholds of the enemy, and in defending the principles of peace. We know that a great change for the better has taken place in the world since the Society first came into existence, and we believe what the prophet has declared concerning the Prince of Peace, that "of the increase of his government and peace there shall be no end." The early Friends suffered even unto death for conscience's sake, and through their suffering we have obtained greater liberties than they enjoyed. They now rest from their



JANE G. FISHER.



CHARLES FISHER.

A Welcome.

Job S. Gidley of Dartmouth gave an address of welcome, in which he said:

It is a pleasure to me to extend a kindly welcome to so large a number of Quakers as have gathered here today, for I trust you are all Friends in spirit, as we read "Ye are my friends if ye do whatsoever I command you." And if we who are met here today, in commemoration of the erecting of the outward edifice, and the establishing of Dartmouth monthly meeting, 200 years ago, are freshly inspired to emulate the example of the early Friends, who counted their own lives not dear to themselves in comparison to their love for God and their fellow men; and are as faithful in doing our work as they

labors and their works do follow them.

Who of us will say that the site for this meeting house near the river Paskamansett was not chosen partly that the flowing stream might be a reminder of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb?"

Today, as we, the successors of the early Friends, are gathered on this spot, endeared to us by countless associations, let me read a poem written by one who remembers the olden days when this house was weekly filled by earnest worshippers:

Near Paskamansett's winding stream,
By forests circled round,
An old-time house of worship stands
By an ancient burial-ground.

Two hundred years have quickly passed
 Adown time's flowing tide,
 Since first a house of worship here
 Did willing hands provide.

The old house gone, the new now old,
 Its wood with age is stained,
 Bench, post and ceiling, all one hue,
 And thus have long remained.

'Twas here in childhood oft I came,
 And sat the meeting through,
 My childish fancy took free range
 On all within my view.

Each crack and crevice, knot and stain,
 Was pondered o'er and o'er,
 The post where worms had eaten
 through,
 The sunlight on the floor.

I even now remember well
 The sound the door-latch made.

That they in speech and plain attire
 Should show the faithful Friend,
 Should let their lights so shine abroad
 As would the truth commend.

The women friends in those past days
 Were dressed so trim and neat,
 Their cloaks of drab and bonnets plain
 Bespoke the Friend complete.

While here and there a maiden fair,
 Had on a white silk bonnet;
 More fitting for a Quaker maid
 Than hat with roses on it.

Thus do the scenes of early years,
 Appear on memory's page;
 We live again the days of youth,
 And half forget our age.

O! halcyon days of trusting youth!
 Nor care, nor blighting sorrow;
 The disappointments of today
 Assuaged by hopes tomorrow.



EPHRAIM GIFFORD.



HULDA GIFFORD.

A harsh, metallic, quivering sound,
 As in the catch it played.

Here, ranged before my vision, sat
 The elders not a few;
 They all, I thought, were goodly men,
 And reverence was their due.

And one among their number was
 Black-eyed, and straight, and tall,
 My childish fancy thought him like
 The great Apostle Paul.

And here, upon those seats, have sat
 Meek servants of the Lord,
 Who left their homes in other lands,
 Obedient to his word.

And memory now recalls again
 The Friends who gathered there;
 The plain and simple farmer Friends
 Who had a zealous care;

Much has, indeed, been accomplished
 by those who have been faithful to the
 Lord's requirements, but the work is
 by no means finished. There will be a
 need for the Society of Friends until
 that promised day when "nation shall
 no longer lift up the sword against
 nation, neither shall they learn war
 any more."

A Greeting.

Robert P. Gifford, formerly a member
 of this meeting, now of Providence,
 R. I., brought greetings from the
 parent meeting, and the prayerful re-
 membrance of his mother, Phebe R.
 Gifford, a brief sketch of whose life is
 given on another page.

"What cheer," he said, is the word of

welcome from Rhode Island and 'tis fitting that an Indian word should greet that of Apponegansett. Rhode Island has not been any larger for letting Dartmouth monthly meeting go out from its limits, and yet it joins in this welcome today, as all the sister states should, with the grand words of the centuries and which were so prominent at the World's Columbian exposition: "Ye shall know the truth and the truth shall make you free." In this freedom, our religious society greets every heart and with Whittier we would say:

"Here all the jarring notes of life
Seem blending in a psalm—
And all the angles of its strife
Slow rounding into calm."

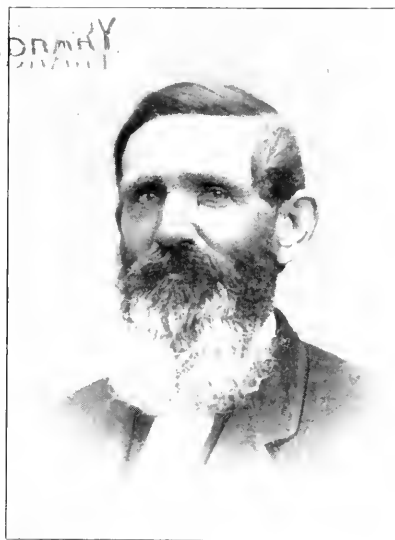
Mr. Gifford spoke at some length on the formation of this meeting, and read

two Friends from each Quarterly meeting and where no Quarterly meeting two or more from each monthly meeting to attend the service of the yearly meeting till the business is ended and as many other sober Friends as hath freedom.

The desire of Friends of Dartmouth to be a monthly meeting apart from Rhode Island and to have one day more added to their yearly meeting is granted and approved by this meeting. It is the desire of this meeting that Friends of Dartmouth and Narragansett meetings do consider of and appoint days and times for keeping of monthly meetings for business in order to compose and make one quarterly meeting to be kept at Rhode Island and to bring in their result to this meeting next Second day.



NATHANIEL HOWLAND.



ISAAC R. POTTER.

a copy of the old Rhode Island annals of the meeting of 7 mo. 4, 1699, in which the votes for establishing this meeting were recorded as follows:

"At a general yearly men's meeting at the house of Latham Clarke, in Newport, on Rhode Island, the 9th day of the 4th month, being the 6th day of the week in the year 1699, before the public meeting of worship began. * *

Dartmouth Friends desire to be a monthly meeting apart from Rhode Island, and to have one day more added to their yearly meeting. * * * Seventh day the meeting being together met, proceeded as followeth—It is agreed by order and consent of this meeting that the second day of the week be for the business and service of the meeting for the future, and that

Second day, the 12th of the month. The friends of Dartmouth hath agreed that their monthly men's and women's meeting of business shall be the next second day after the monthly meeting of worship at the house of Peleg Slocum, to which this meeting doth unanimously consent and agree. * * *

In the minutes of the yearly meeting of 1700 Dartmouth monthly meeting "was called and Jno Tucker and Jacob Mott, Jr., appeared—nothing presented."

Historical Address.

Edward T. Tucker, M. D., of New Bedford, Mass., prepared and delivered the following historical address:

Few religious societies in America are

privileged to look back over a period of 200 years, and furnish to the present generation an unbroken record of their transactions for two centuries. This, however, can be said of the monthly meeting of Friends, whose bicentennial we have gathered here to observe.

On the 6th day of the 11th month, 1698, O. S., or 1st month, 1699, N. S., several members of the society met at the house of John Lapham, in Dartmouth, and decided to erect a meeting house, as appears by the following agreement:

—At a man's meeting in the Town of Dartmouth the 6: day of the 11 month 1698-9, at the house of John Lapham, wee underwritten, Peleg Slocum, Jacob Mott, Abraham Tucker and John Tucker, the day and year above written undertake to build a meeting House for the people of God, in Scorn Called

our free will Contribute as followeth.

	£	s.
John Tucker,	10	
Peleg Slocum,	15	
John Lapham,	05	
Nathanel Howland,	05	
Abraham Tucker,	10	
Increases Allen,	3	12
Ebenezer Allen,	05	
Eleazer Slocum,	03	
Jacob Mott,	03	
Benjamin Howland,	02	
Richard Evens,	01	
Judah Smith,	01	—

We have no means of ascertaining the total cost of the building, and we learn that additional amounts were collected at subsequent times to meet the expense.



DAVID H. POTTER.



SARAH F. POTTER.

Quakers, 35 foot long, 36 foot wide and 14 foot studds. To worship and serve the true and Living God in according as they are persuaded in Contience they Ought to Do, and for no other use, Interest or Purpose, but as aforesd, and when one or more of us decease, then Immediately the survivors Choose others in our room, together with the consent of the assembly of the said people, so to be and Remain to us and them forever as aforesd, which sd House shall be compleatly finished at or before the 10 day of the 8 month next Insuing the date hereof.

In witness here to wee subscribe our names with our own hands. And further we of the said Society of people towards the building of said House of

For several years previous to this time members of the Society of Friends had been settling in the town, and their numbers were increasing yearly, and the erection of a place of worship was a necessary step. The new monthly meeting sprang into existence as an off-shoot from Rhode Island monthly meeting, and the first records of their proceedings are dated 4 mo., 26, 1699, on which day a meeting for business was held at the house of Peleg Slocum, at which place the regular monthly meetings were held until 4th month, 1703, when they were transferred to the meeting house at Apponegansett. The building appears to have been finished and occupied as early as the 6th month, 1699, for Thomas Story mentions that he, with Roger Gill, attended a meeting

on this spot at that time, which was several weeks earlier than the limit contemplated in the agreement before stated. Thus 1699 is to us a significant date in connection with the history of Friends in southern Massachusetts. The erection of a meeting house, and the establishment of a monthly meeting, which was destined in coming years to exert such an important influence in this neighborhood, were events of no trivial character. While two other monthly meetings had been created a few years earlier, namely, Sandwich and Pembroke, yet we feel that we are gathered today upon an ancient spot, when we contemplate the 200 years that have rolled away so quickly, and yet have contributed so much of value to the development and well being of our race. Less than 40 years had

henceforth the Society of Friends was to be a decided factor in the life of this portion of the old Plymouth colony.

The meeting at Apponegansett was not, however, to be the only one within the limits of the new monthly meeting. The members were too scattered throughout the township, which covered at that time an extensive area, and their numbers were increasing so constantly, that other meeting places were demanded. Thus it appears that a meeting was held at a private house at Acoaxet in 9th month, 1699, and a meeting was established at Sippican (beyond the town limits at the eastward) in 1702. A preparative meeting was established at Apponegansett in 1706, and land set apart for a burial ground in the same year. A preparative meeting was set up in Sippican or



ANGELINE RICKETSON.

passed since Marmaduke Stephenson, William Robinson, Mary Dyer and William Leddra laid down their lives in Boston. The Salem witchcraft delusion had died away but six years before. John Cooke, a resident of Dartmouth, and the last survivor, in this part of the land, of the passengers in the Mayflower, had been dead four years. George Fox and Robert Barclay had each been dead but nine years. John Richardson, Thomas Chalkley, Samuel Bownas and John Fothergill were all under the age of 25 years. William Penn was 55 years of age, and Cotton Mather was living in Boston at the age of 36. The establishment of Dartmouth monthly meeting was a fitting close to a century characterized by so much religious activity as the 17th, and



MARY A. SMITH.

Rochester in 1707. A meeting for worship was begun at Acushnet in 1709. Mention is made of a meeting house at Rochester in 1717, and at about the same time a meeting house was built at Acoaxet. Land was purchased at Acushnet in 1727, and a meeting house built by the year 1729.

Until the year 1740 the monthly meeting was attended by representatives from Apponegansett and Rochester preparative meetings, but the latter meeting was then transferred to Sandwich monthly meeting. In 1745 first mention is made of a meeting at Newtown or Smith Mills at the house of Adam Mott, and in this year a preparative meeting was set up at Acoaxet, from which representatives were regularly

appointed to the monthly meeting. In 1754 a meeting house was built at Newtown, on a lot presented by Josiah Merrihew, the estimated cost of which was £1,000 in Rhode Island currency, and £401 were subscribed at the outset. In 1758 mention is made of meetings at Allen's Neck and at head of Noquechuck river, and there appears to have been a meeting house at the latter spot in 1761. In 1762 the meeting at Acushnet and all Friends at the eastward of the Acushnet river were transferred to Sandwich monthly meeting, and the yearly meeting decided that the "Aquisnet" river should be made the boundary line between Rhode Island and Sandwich quarterly meetings. In 1766 the present Westport monthly meeting (then designated as Acoaxet)

the design of the yearly meeting being to make a more equitable distribution of members. Sandwich quarterly meeting had been a feeble body in membership until Nantucket monthly meeting was added to it in 1781, and now pressure was made upon Dartmouth and Acoaxet on the same line. In 1788 the objections had so far been removed that the changes were made, and these two monthly meetings were placed under the control of Sandwich. Previous to this time Sandwich quarterly meeting had been held, at times, at Long Plain, and Rhode Island quarterly meeting had been held, once in the year, at Apponegansett.

In the fourth month, 1790, it was decided to remove the old meeting house at Apponegansett, and by the ensuing



MARIA B. SMITH.

MOSES SMITH.

was established, being set off from Dartmouth. In 1768 a meeting appears to have been held at Smith's Neck, and in 1772 a meeting was first held at (New) Bedford. In 1784 two preparative meetings were created out of the one then existing, called respectively the "south," held at Apponegansett, and the "north," held at Newtown, and in the following year a meeting house was built at New Bedford.

For several years previous to 1788 the subject of detaching Dartmouth monthly meeting from Rhode Island quarterly meeting and annexing it to Sandwich had been agitated by the yearly meeting, but the proposition had not been favorably received, as the members could see no apparent advantage to themselves personally in the change,

ninth month the present house, in which we are assembled, was completed and occupied.

In the 12th month, 1792, New Bedford monthly meeting was set off with 204 members. In the seventh month, 1813, a preparative meeting was created at Allen's Neck, known as the "west preparative meeting." By the year 1817 a meeting house had been built there, and one at Smith's Neck by 1819. In 1829 the west and south preparative meetings were united and a new meeting house completed early in the year at Newtown, which was occupied for 60 years and then removed.

Dartmouth monthly meeting includes today one preparative meeting and three particular meetings.

During the first 100 years of its ex-

istence this meeting made frequent contributions to assist in building meeting houses in other parts of New England, as in Boston, Salem, Kingston, Dover, Providence, Tiverton, Leicester, Taunton, Westerly, Richmond, Warwick and Smithfield, all of these localities being within the limits of Rhode Island quarterly meeting, with exception of Boston, Salem and Dover.

The total membership of Dartmouth, in its early days, was undoubtedly very large, as the members of the Society of Friends in the early times were more numerous proportionately than now. While we have no accurate means as to deciding what their numbers were, we can occasionally obtain a helpful clew. In the year 1777 the population of the town was a little under 7,000, and

mind that the township, until 1787, included the present Dartmouth, Westport, New Bedford, Fairhaven and Acushnet. Travelling Friends in their journals mention repeatedly the great gatherings at Apponegansett, to which, on special occasions, the townspeople flocked in crowds from near and far. The monthly meeting directly following the close of the yearly meeting at Newport was one of the particular times in the year when a great multitude resorted hither, and it was this meeting which in after times was designated by the world's people as the "June meeting." In 1727 Samuel Bownas was here at this time, and speaks of it as a very large meeting, continuing three days, and a great resort of people for miles around. Ten years later, in 1737,



HENRY A. SLOCUM.

estimating from a census taken in that year of men liable to military duty as a starting point, we can obtain approximate information. This census returned the number of males between 15 and 60 years and the Friends were returned separately among this number. It would appear that there were about 1,250 Friends in the town. Deducting the two meetings at Acushnet and Long Plain, which belonged to Sandwich, the number in Dartmouth and Acoaxet monthly meetings, combined, would amount to 1,100, as 150 would probably more than cover the combined membership in those two small meetings. At an early period in that century the number in the parent monthly meeting must have been even greater than the estimated Quaker population of the town in 1777. We must bear in



WILLIAM TUCKER.

Thomas Chalkley attended a large meeting here, and mentions also that many hundreds had been added to the church since his first visit. In 1758 William Reekitt estimated that 800 people had gathered at the meeting which he attended. But still more remarkable than the foregoing statements is that of John Griffith, another "public" Friend, who, when here in 1766, estimated that 2,000 people were at Apponegansett at one time. These gatherings occurred when the old meeting house was in use, but it is very evident that only a small portion of such an immense throng could find their way into the house, although the former building undoubtedly furnished a greater capacity than the present. From the crowded meeting house they must have filled the yard adjacent and overflowed

into the burial ground. Still nearer our time, 60 years ago, in 1839, Joseph Edgerton, from Ohio, when here in the sixth month, states that nearly 1,000 people were at the monthly meeting. This meeting was held in the present building, where we are gathered. If we estimate its seating capacity at 400 we are left to conjecture as to what disposition was made of the remainder.

To return to the origin of the monthly meeting in 1699, we find that John Tucker appears to have been the first clerk, and served in that position until his death, in 1751, a period of 52 years. Isaac Smith was his successor, who continued until ninth month, 1762; then came Job Russell, who was clerk at the time of his decease in 1773. Next appears William Anthony, Jr., who was

George Almy officiated, when Isaac R. Potter was appointed, serving until fourth month, 1873. Charles Fisher was then appointed, continuing until 1893. He was succeeded by Edward G. Wool, who continued until 1896, when Philip A. Cornell, the present clerk, was appointed. Thus we find that but 13 individuals have served the monthly meeting in this station during the 200 years, an average service of a trifle over 15 years for each one.

Benjamin Howland was the first treasurer, and was appointed in the ninth month, 1705. His successors were Deliverance Smith in 1726, Adam Mott in 1729, Abraham Tucker, Jr., in 1745, James Shearman in 1752, Job Russell in 1760, David Smith in 1762, William Anthony, Jr., then Thomas Hicks 2d, in 1770.



PHOEBE A. L. SMITH.



HETTIE TALLMAN.

appointed in fourth month, 1774, who was followed by Caleb Greene in third month, 1785. The latter was the clerk when New Bedford monthly meeting was established, and as he became a member of the new monthly meeting, Joseph Estes became clerk at Dartmouth in the first month, 1793, who was succeeded by William Anthony, Jr., in second month, 1795. In fifth month, 1796, Joseph Estes was again appointed, and continued until tenth month, 1801, when James Tucker was appointed clerk (50 years after the death of his great grandfather, the first clerk), and served until eighth month, 1833, about 32 years. At this date, Isaac R. Gifford was appointed to this service, and was clerk until sixth month, 1848. From this time until second month, 1864,

Prince Allen in 1777, Benjamin Taber in 1778, Jonathan Wilbur in 1781, Caleb Barker in 1785, Lathan Wood in 1791, Osman Wood in 1816, William Tucker in 1855, Ephraim Gifford in 1870, Nathaniel Howland in 1879, the present treasurer.

The records of the women's meeting commence simultaneously with those of the men's meeting, in the 4th month (June), 1699, and are in excellent preservation. Previous to 1750, the names of the clerks of this meeting have not been ascertained. At this time Hepzibah Hussey was the clerk, then came Susannah Smith in 1st month, 1775, then Mercy Slocum, then Sarah Wood, 2d, in 1799, Elizabeth Slade in 1819, Mary A. Tucker (afterwards Mary A. Smith) in 1833, Elizabeth Slade again in

1838, Mary Gifford in 1839, Maria B. Smith in 1851, Angeline S. Gidley (now Angeline Ricketson) in 1876, Jane G. Fisher in 1882, Hannah A. Brightman in 1884, Sarah P. Potter in 1889, who was clerk until nearly the end of 1892, when a united meeting was adopted.

It is perhaps not generally known to many of us that the custom of formally acknowledging ministers by the monthly meeting, which now prevails, was not practiced in the early days of the society. While there were many Friends in Dartmouth who were recognized as ministers, yet before 1750, no evidence appears, that such were ever recommended or acknowledged, and what was true here was true also of all other monthly meetings, in America and England. The first record in the

Nicholas Davis was an able and highly esteemed minister. He lived at Rochester, and consequently after 1740 his membership was in Sandwich monthly meeting, to which meeting he belonged at his death in 1755, at Ob-long, New York, while travelling with a certificate. Elizabeth Gidley was an able minister, and her death in 1760 appears to have been a loss to the society and the community.

In 1768 Paul Russell and Daniel Cornell were recommended as ministers. Then followed Freeborn Rider in 1774, James Davis (son of Nicholas) and Martha Gifford in 1784, Warren Gifford in 1816, Tabitha Gifford in 1817, Isaac Lawrence in 1819, Hannah Slade in 1830, Mary Davis in 1831, Phebe R. Gifford in 1846, Sarah Potter in 1847, George W.



EDWARD T. TUCKER, M. D.



ALICE C. WINSLOW.

minutes of the acknowledgment of a gift in the ministry appears in the 9th month, 1768. Previous to this time we find some or all of the following names were those of ministers, who were so regarded. John Richardson while here in 1701 speaks of Peleg Slocum as a "public Friend," and the first mention of granting ministers for public service occurs in this year, in the case of Peleg Slocum and Stephen Wilcox. We may enumerate the following: Peleg Slocum, Stephen Wilcox, Nathaniel Howland, John Tucker, Gershom Smith, Nicholas Davis, Adam Mott, William Wood, Jr., Jonathan Wood, Peace Wood, Keziah Wood Elizabeth Gidley, Anna Gifford, Abiel Gifford, Susanna Gifford, and another Stephen Wilcox, presumably the son of the foregoing.

Francis in 1752, Jane G. Fisher in 1881, Henry A. Slocum and Alice C. Winslow in 1894.

The first record of elders appears in 1750, when Abraham Tucker was appointed in place of James Barker, deceased. Before this year we have no means of ascertaining the names of those in this position. The list from this time onward is as follows: Abraham Tucker, 1750; Peter Devoll and Philip Tripp in 1762; Job Russell, 1769; Thomas Hicks in 1776; William Mosher, Susanna Smith, Deborah Hayden and Deborah Hicks in 1777; Caleb Greene and Mercy Slocum in 1783; Benjamin Taber and Deborah Davis in 1787; Joseph Tucker, Jr., and Rhoda Tucker in 1788; Jonathan Hart, 1795; James Tucker, 1805; Elizabeth Howland, 1814; Sarah Wood, 1823; Seth

Phebe Tripp in 1835; Isaac R. Gifford and Mary Gifford in 1847; Barrett Beard in 1850; George Almy, Anna E. Almy and Elizabeth Slade in 1853; Moses Smith, Maria B. Smith and Huidah Gifford in 1861; Ephraim Gifford, 1874; Angeline S. Gidley (now Angeline Ricketson), 1879; Hannah A. Brightman, 1889; George C. Akin and Sarah F. Potter in 1893; Lucinda M. Wood in 1896.

There were ministers from elsewhere who came to reside within this meeting, and among these we can mention Stephen Buffinton, Philip Dunham, Sarah Tucker, Eliza Hull and Edward G. Wood. During the early part of the present century, Warren Gifford and Sarah Tucker were ranked as very able and useful ministers, and well known



THE VACANT CHAIR.

beyond the limits of their own yearly meeting. Mary Davis was prominent as a minister for several years previous to the division in 1845. Phebe R. Gifford, who now resides in Providence, at the age of 96 years, was a widely known minister in this monthly meeting for at least 30 years, until her removal, and highly esteemed by all classes in the town.

It would be extremely interesting to ascertain the names of all of the noted ministers in the society of Friends, in both England and America, who have attended meetings held at this ancient spot, during the first century or first century and a half of the history of the meeting. The records of the monthly meeting allude only to the attendance of ministers with certificates at the regular times for holding that meeting. The journals of public Friends however serve to supplement such information as we obtain from the record. By con-

sulting both of these sources we learn that the following are included among this number: Thomas Story, James Dickinson, John Richardson, Thomas Chalkley, Samuel Bownas, John Fothergill, Daniel Stanton, John Woolman, Samuel Fothergill, John Griffith, William Reckitt, Samuel Neale, Joseph Oxley, Catharine Payton, David Ferris, Susanna Lightfoot, William Hunt, Comfort Hoag, Warner Millin, William Jackson, Daniel Otley, Richard Jordan, James Thornton, Thomas Carrington, Thomas Scattergood, Rebecca Jones, John Pemberton, Martha Routh, David Sands, Henry Hull, Joseph Hoag, Stephen Grellet and Thomas Shillitoe. It is readily seen that among the foregoing names are several ministers of eminence.

Dartmouth monthly meeting, like all others in America, dealt with the great moral questions of the age. As early as 1716 the subject of human slavery became a source of uneasiness, and the query arose whether it was right or just to maintain their fellow men in bondage. Several of the members were the possessors of slaves. Their scruples sprang from religious grounds, and the subject, when once agitated, was never settled until the evil practice was entirely removed, nearly 70 years afterward. In 1772 a few Friends were still the holders of slaves, but it was impossible to stem the current which was setting so vigorously towards emancipation, and by the year 1785 slavery, as far as appears, was a thing of the past.

An unflinching testimony against judicial oaths and war was borne steadily by Friends of this meeting, and during the latter part of the last century they began to grapple with the great problem of intemperance, and thus became, with Friends elsewhere in America, pioneer workers in this great and important field.

It would be interesting to take up the personal history of some of the original members of this monthly meeting, and of others, who were identified with its subsequent growth and prosperity. We wonder what sort of people they were, and regret that our information is so limited, and yet occasionally, as we peruse the ancient records we catch glimpses of their lives and characters as revealed therein. We would desire to know more of Peleg Slocum, who presented to the monthly meeting the lot upon which the meeting house was built, whose wife was the daughter of Christopher Holder, and a granddaughter of Richard and Katharine Scott of Providence, a family associated with the origin of Friends in New England, and who bore a measure of the suffering experienced in those days. It was Patience Scott, the aunt of Mary Slocum, who, when a child of 15 years, proceeded to Boston to plead with the authorities for clemency in the case of the persecuted and suffering Quakers.

In connection with Peleg Slocum we have Davis, 1828; Abraham Russell and

may mention John Tucker, who was clerk of the meeting for 52 years, until his death in 1751, at the age of 95, and who in his early years had seen and conversed with John Barclay, the brother of Robert Barclay, the writer of the "Apology," and also with George Keith, who at one time was an associate and fellow worker with George Fox. Also Jacob Mott, whose wife, Cassandra, was a granddaughter of Lawrence and Cassandra Southwick of Salem, a family whose steadfastness and trials have been recited by every historian in our society.

We would like to know more in detail of Adam Mott, the son of Jacob Mott, of Nicholas Davis, of Gershom Smith, all of whom were ministers; of Deliverance Smith, an influential member of the meeting; of Nathaniel Howland, another minister, and one of the signers of the agreement to build the first meeting house, and of Benjamin Howland, another of the same; of William Wood, Jonathan Wood, Peace Wood, Keziah Wood and Thomas Taber, and many others, who were prominent in the first half century of the meeting's history. It is evident that they were among the sturdy, uncompromising religious people of their times, and laid the foundation of a large flourishing monthly meeting, which, in its earlier days, must have numbered nearly 1,500 members, many of whose descendants went forth in after years to build up meetings in other states.

During the 30 years between 1785 and 1815 there was an extensive emigration from Dartmouth and Westport to the state of New York, and the surnames of Slocum, Potter, Cornell, Devoll, Howland, Wood, Mosher, Barker, Wing, Taber and others, which occur in that state and elsewhere today, reveal the fact that they are borne by those whose ancestors came from southern Massachusetts, and were nearly all Friends.

In the latter years of the last century the names of Samuel Smith, William Anthony, Thomas Hicks, William Mosher, Susanna Smith, Deborah Hayden, Deborah Hicks, James Davis, Benjamin Taber, Caleb Greene, Zephaniah Eddy and Martha Gifford are prominent in the affairs of the church, worthy successors of the generation that had passed away. Among the members of the meeting who had acquired a reputation in mercantile life previous to 1800 as a result of the new industry which was developing in the village of Bedford were Joseph Rotch, Joseph Russell, Isaac Howland and John Howland. One of the foregoing, Joseph Russell, presented to Dartmouth monthly meeting the fine lot on Spring street on which the New Bedford meeting house stands, a gift resulting from the great regard which he entertained for the society. The establishment of New Bedford monthly meeting in 1792 transferred many prominent and influential members to the latter meeting. In the early portion of this century

many Friends, as James Tucker, Sarah Tucker, Warren Gifford, Tabitha Gifford, Isaac Lawrence, Caleb Slade, Seth Davis, Mary Davis, Abraham Tucker and Mary A. Tucker, were well known in Dartmouth. As we approach the middle period we find Abraham Russell, Isaac R. Gifford, Phebe R. Gifford, Benjamin Potter, William Tucker, George Almy, Moses Smith, Maria B. Smith, Timothy Akin and Jonathan Kirby.

Among those in later days who were identified with the welfare of the meeting, and who have passed away, were George W. Francis, Abraham Cornell, Tucker Smith, Isaac R. Potter, Otis Slocum, Ephraim Gifford, Huldah Gifford and Charles Fisher.

The oldest member of this monthly meeting now living is Eunice Gidley, at the age of 95 years, whose long and useful life coincides nearly with the present century.

Two hundred years have passed away since that pleasant morning near the close of summer, when Thomas Story rode into the spacious door yard which surrounded the newly completed meeting house, and dismounting from his horse entered the building to attend a meeting which had there assembled. Since that distant time, what changes have occurred at this time-honored spot! How many thousands have passed in and out of the gate way? What a succession of noted ministers from England and our own land have attended meetings here? The atmosphere of this neighborhood is filled with memories of the past. What a chain of circumstances has bound together the fleeting years? Generation has succeeded generation as worshippers at old Apponegansett. Through wintry storms and summer heat, from every section of the town they came, and it is fitting for their descendants to look backward and take courage from the example furnished by their forefathers. May there be witnessed a restoration of the interest and zeal which characterized the gatherings at this old meeting place in ancient times.

Original Poem.

An original poem on the 200th anniversary was read by Miss Stella Gifford of Dartmouth. The following is a portion of it:

From home and friends the Pilgrims sailed
Across the wintry sea,
They sought the right to worship God
From stern oppression free.

And yet within their midst were those
Whom they in turn crushed down;
Friends from this persecution fled
And came to Dartmouth town.

Undaunted by privations here,
With heart and hand they worked;
Reared homes amid the forest where
The wily Indians lurked.

Yet several years they cut the grass
And turned the new-mown sod,
Ere they could build a meeting house,
Wherein to worship God.

For this, near Paskamansett stream
Which bridge had never spanned,
A kind Friend, from his acres broad,
Gave up this spot of land.

And soon one summer morning fair
From far and near they came
To hold their first June meeting here,
And low before His Name.

Fireplaces filled with sweet pine boughs
Leant fragrance to the air;
Soft twitterings from the chimney-throat
Told swallows nested there.

When all had come together here
Deep silence fell o'er all,
For best in time of quietness,
They heard the Master's call.

Through open windows breezes strayed
Across the sanded floor;
While placid face and reverent mien
Showed peace was reigning o'er.

A prayer for strength and guidance
Stanch Quaker lips let fall,
And mingled with thanksgiving for
His watchful care of all.

At last the oldest member of
That earnest, faithful band,
Turned to his nearest neighbor Friend,
And shook the proffered hand.

With motion that has never ceased,
Time's even waves have rolled,
And since that first June meeting here
Two hundred years are told.

And now in yonder graveyard old
Their hero ashes rest;
Their courage and endurance rare
Have many times been blest.

But much about those old-time Friends
Untold must ever be,
Through two long centuries, even yet,
Their "faith looks up to Thee."

And Friends two hundred years from now
With laurels may entwine
The memory of the faithful ones
Of eighteen ninety-nine.

Encouraging Words.

John H. Dillingham of Philadelphia, editor of "The Friend," spoke of the religious side of the Friends and of their doctrines, both 200 years ago and today, though he particularly emphasized the doctrine as it existed when the Dartmouth meeting was formed. He referred to the standards set up by the fathers, and expressed confidence that the true inwardness of them as it then existed was good enough for the twentieth century, as it had been for the eighteenth and nineteenth, if rightly heeded and appreciated. He dwelt on the coherence of the Friends' principles, especially their belief in Christ as the word of God. He firmly upheld an abiding in the principles of the founders, as the foundation of the church of the future, and hoped that Friends would return more lovingly to them and de-

velop them in the life of the society and its members for centuries to come.

Fraternal Address.

Franklyn Howland addressed the meeting as follows:

Members of the Dartmouth Monthly Meeting: It is a pleasure to me to mingle with you in the observance of this bi-centennial. I am here as a member of another branch of the church militant. In expressing to you my congratulations on this meeting having reached its second century mark, on the great amount of Christian work and influence for good that has been accomplished by and through it, and an earnest desire for its future welfare and prosperity, I believe I voice the kindly feeling of this entire community. The word militant has a war-like sound. In the sense of force of arms and bloodshed it has no relation to this branch of Christ's organized followers, but, in its representation of the enmity and hostility of the Christian church in all lands to the moral foes of mankind, the word no more fittingly applies to any organizations of Christian people than to this.

Members and friends of the meeting: these exercises are a timely and an appropriate recognition of an important event in the moral and social history of southern Bristol county: the formation of a local branch of a religious society whose belief is in God, the Father Almighty, in Jesus Christ his Son, and in the Holy Spirit, whose devout founder, George Fox, one of the grand reformers of the 17th century, declared that nothing but a special unction could fit a man to minister to holy things. For two and a half centuries the followers of this reformer have clung to this evangelical belief. Their voices and lives have been a solemn protest against war, slavery, extravagance, litigation, intemperance and kindred vices, and all demoralizing influences.

This monthly meeting had for its original membership a band of sturdy, courageous, industrious, frugal, upright, God-fearing men and women. They and their parents had gathered here from localities in Plymouth colony and elsewhere, where their persecutions "for righteousness sake" were almost beyond human endurance. The uplifting influence of their remarkable trust in the promises of God, their unyielding loyalty to the teachings of the Word, and their firm reliance upon the guidance of the Spirit in the midst of their adverse circumstances cannot be estimated, it will never cease.

"They look'd on every suffering as a test
Of their allegiance to the faith they loved,

And neither heights nor depths had power
to wrest

Their confidence from Him whose might
they proved.

Nor was that humble confidence misplaced:

They did not vainly trust in God's right hand.

Through persecution's flames, oppression's waste,

It led them on to quiet's promised land!"

My pleasure in this anniversary celebration is threefold, namely: First, by heredity I am one of this religious family, though by early choice I was enrolled in another; second, because I am in full sympathy with the saving essentials of your belief; third, because through historical and genealogical research I have become interested in the lives of the early members of this meeting.

My father was a birthright member of this denomination of Christians, and seven generations of his Howland ancestors, back to Henry Howland, were members of this meeting or its offspring, the Westport monthly meeting. I possess the blood, and somewhat of the spirit of the Quaker martyrs, if not the denominational name they bore. With this relationship to the family with whom we are delighted to gather today, I do not feel here and now like a stranger in a strange land.

The written history of this meeting, and the homes in which it gathered, is full of interest. Dr. Tucker deserves our heartiest commendation and gratitude for his patient and careful research and his splendid address. But the unwritten history of the lives of the disciples of George Fox who lived in this locality during the half century previous to the erection of a meeting house, of their humble homes in these forests where the treacherous Indian dwelt, and the meetings that were doubtless held in their homes would make a thrilling tale.

In my memoranda of the early families of this locality which I have made in my researches, I find items regarding the men who subscribed to the building fund of the first meeting house here. You may be pleased to have an introduction to them, and to learn something of where they came from and where they lived.

The first on this list of subscribers is John Tucker, an ancestor of the historian of this occasion. He and Abraham were the sons of Henry Tucker. Henry was in Milton, Mass., in 1663. Six years later he purchased of William Allen, brother of Increase and Ebenezer Allen on this list, the farm on the west side of the Tucker road where Job S. Gidley now resides, and where he lived till his death in 1694.

Henry and George Babcock built a mill (probably a saw and grist mill) at what is now "Smith Mills." It was afterward owned by a man by the name of Smith, from whom the place was named. Abraham lived north of what is now Allen street, between Slocum road and Tucker road.

John Tucker owned the island of Pasque, then known as Tuck-

er island. Here he kept a herd of cattle and sheep. A part of this stock was seized and sold by a sheriff to meet the town's demand for John's "minister's tax," which he refused to pay.

Peleg Slocum, born in 1654, who gave land and money for this enterprise, and his brother Eleazur, born in 1644, were sons of Giles and grandsons of Anthony Slocum. Anthony lived in Taunton at least from 1657 to 1662. Giles lived in Portsmouth, R. I., where his children were born. Giles, with his family, came to Dartmouth in 1663 and settled on a section of the "halfe a sheare of land" which his father gave him in his will. This was situated on the west side of Paskamansett river in a locality which has since been known as Slocums Neck. He owned one of the Elizabeth islands, known as Cuttyhunk. Thomas Chalkley wrote that it was then called "Slocums island;" that he went to this island in a sloop commanded by Peleg's son Holder on their way to Nantucket, and held a meeting in a house there. Peleg had a sheep ranch on this island. In 1724 80 of his sheep were seized and sold to pay the "minister's tax," which he declined to pay. The land Peleg Slocum gave for the meeting house yard was originally a part of "Stephen Treasee's Share" in the original purchase of Dartmouth. Stephen Treasee sold a section of his share, consisting of 40 acres, located here, to Hugh Mosher. Later Peleg Slocum claimed this "40 Acres of sd share by deed from Hugh Mosher to sd Slocum being date May 9th, 1698. Only 6 acres of sd 40 Given to a set a meeting house on."

John Lapham was probably a son of John Lapham who was in Providence and Newport, R. I., and later came to Dartmouth. John, Jr., owned and resided on a 200 acre farm on the west side of the Tucker road, which he inherited from his father. It was at his house where the meeting was held Jan. 6, 1699, "to arrange for the building of a meeting house," the one which stood where this house does. Herited from his father.

Nathaniel and Benjamin Howland were brothers, and grandsons of Henry, who was in Plymouth soon after the Mayflower came, and later lived in Duxbury. He and his brother became converts to the teachings of George Fox as early, I think, as 1651, only four years after the rise of the sect in England. He and his family were sorely persecuted. In 1657 he entertained Nicholas Upshall, whom Whittier immortalized in verse, when he knew "a severe fine" was to be exacted for every hour he had him as his guest. The Howland family filled the dock of the court room at Plymouth on the first of March, 1659. There was Henry and Good-wife Howland, son Zoeth, father of Benjamin and Nathaniel on this list; Henry's brother Arthur and his wife Margaret, together with Arthur's daughter, Sarah, and her hus-

band, John Smith, Jr., the father of Judah on this list. They had been indicted for "frequently absenting themselves from public worship," and were fined. Zoeth had previously "Sitt in the Stocks for the Space of an houre" for a like offence. At the next session of the court Henry was disfranchised. Soon after this Henry was fined for "entertaining a forraigne Quaker," probably either William Ledra or Peter Pierson, who were in Plymouth at that time. Henry providentially bought one 68th of old Dartmouth in 1652, and later, I think, came into possession of another 68th. Most of the land was in this immediate vicinity. Henry was the only one of the original purchasers of old Dartmouth who subsequently became a Quaker. He built a house here at Apponegansett and some of his family moved here as early as 1662. They were the pioneers of the Friends' settlement here. His grandson, Benjamin, on the list, son of Zoeth, owned and lived on the Round Hill farm, a part of which is now owned by his descendant—the renowned Hetty Green—and Nathaniel's first residence was on the north side of the road which passes here, a few hundred yards east of the Slocum road. Their brother Henry lived near this meeting house, and the farm of his brother Nicholas adjoined his homestead. Nathaniel also owned the farm where his namesake now lives, south of the Padanaram bridge, and built a house on it before 1712. All the children of Henry's son Zoeth, who was killed by the Indians near Stone Bridge, Tiverton, R. I., were members of this meeting.

Increase Allen, who died in 1724, and Ebenezer Allen, were sons of Ralph, whose father, George, came from Lynn to Sandwich in 1673, where he had a large family who became members of the Society of Friends. George died in Sandwich in 1648. Increase and Ebenezer, with their brothers, William and Matthew, settled in this town. Nearly the whole of the large Allen family were before the Plymouth court in 1651 for "not frequenting public worship." Their homes were in the southwest part of this town, among the Slocums and Shermans. The locality where some of their immediate descendants lived has since been known as Allens Neck.

Jacob Mott was doubtless Jacob, Jr., born in 1661, whose mother, Joanna, was sister of Peleg Slocum. Jacob, Sr., born in 1633, was a son of Adam, born in 1596, and came to America in the "Defence" in 1635. Adam was living in Hingham in 1635, and in Portsmouth, R. I., in 1678. Jacob Mott doubtless lived where his grandson Adam did, the Edward Tucker place on the Chase road.

Judah Smith who died in 1733, was the son of John, Jr., whose father, John, Sr., was made a freeman in Plymouth colony, in 1633. John, Jr., married in 1649, Deborah, daughter of Henry How-

land's brother Arthur, and had Judah, who, with his brothers Eleazur, born in 1654 and Hezekiah born in 1655, settled in this town. John, Jr., and his wife were arrested and fined for "permitting Quakers meeting at their house" in 1660. In 1664 John, Jr., was living in Marshfield, and soon after this he moved his family to Dartmouth. Judah lived on the north side of the road to the eastward of here. His brother Hezekiah lived opposite Bay View, Smiths Neck, which was formerly called Nonquitt Neck, received its name from this family.

This Richard Evens was doubtless Richard Evans of Newport, R. I., a tailor, who married Patience, sister of Increase and Ebenezer Allen, mentioned above, 10th, 12mo., 1680. He and Patience manifested their interest in the new meeting house, where her four brothers resided, by giving one pound towards the building fund. At a monthly meeting on Rhode Island in 1704 Richard was "Appoynted to take care yt no boyes be rude In time of meetinge Att newport." He died in 1727 and was placed in the Friends burying ground at Newport.

It appears that the adjoining burying ground did not come into use as such till 1706. For many years no "Tombstone, or epitaph obtruded here; 'T was felt that such things had no business there."

There is one interesting exception to this, however. On the southerly side of the grounds, opposite the house, is a rough granite stone on which is chiseled "W. R. 1706." This doubtless marks the last resting place of William Russell, who died April 6, 1706, aged 25 years. He may have been the first person buried here. William's father, Joseph, born in 1650, was the son of John, born 1608. John, supposed to be the son of Ralph, lived on the farm now owned by Captain Jacob A. Howland.

It is reasonable to suppose that First-day meetings were regularly held in the homes of these and other Friends hereabout for 40 years before a place of worship was built. I can seem to see these families as I believe they gathered in the great kitchens on the first day of the week, and passed an hour together in communing with Him in whom they placed their trust.

"And so they found it well to come
For deeper rest in that still room;
For there the habit of the soul
Felt less the outer world's control."

Perhaps it was during one of these quiet hours, in July, 1675, when fathers, mothers and children were assembled at the cherished hearthstone of one of their number, that the torches of the Indians of King Philip's band were firing the homes, and their tomahawks were taking the lives of inhabitants in the northeast part of the town. And here, unconscious of these dreadful deeds, but fully aware of the perils which surrounded them, these men and

women of heroic mould and unwavering trust were pleading for a "pillar of cloud and of fire" to guide them in these hours of great distress and danger. God saw their faith and honored it; He heard their cry and granted their desire. The destroyer passed over their homes. Their roof trees and their lives were preserved.

This beautiful, fertile, well-watered southern section of ancient "Acushneta" was the promised land of these persecuted, godly men and women, and into it they were divinely led. Here these kindred spirits gathered. Here they cleared the land, built their dwellings from material hewn from the forest and hammered at the forge, made for themselves homes and reared their families. Here they were able to worship God according to the dictates of conscience with greater freedom than ever before.

When they came here the highway which now passes here was but the trail of the Indians, and these lands their camping ground. Only a few years later I seem to see a company of devout men and women with their children, ancestors of many of us, wending their way from the east and the west, the north and the south, on the first and fifth days of the week, from their homes to their first public place of worship. Here on these consecrated grounds they and their children and children's children gathered, and in this hallowed structure and its larger predecessor they sat in the Comforter's presence on appointed occasions for forty decades. What a golden gateway into the presence of the Infinite was this place in its early history to a royal host that has crossed the river to join those "which came up out of great tribulation, and have washed their robes, and made them white in the blood of the lamb."

I never drive through this lovely section that I do not thank God that he made this a rallying point for this people in these hours of trial. Nor enter this enclosure that I do not feel that I am standing on a spot, not only of historic interest, but on hallowed ground.

"If love and faith and dauntless truth
Can shed an influence around,
Then these are consecrated walls,
And this is holy ground."

When I look out upon another part of this plat of land where the remains of these heroic children of God lie in the swarded earth, I am reminded that they lived and toiled and sacrificed and died under circumstances which we, two centuries distant, cannot realize. Notwithstanding their trials and discouragements and adversities, they fought a good fight, they kept the faith.

This ancient building should never be allowed to pass into decay till time shall consume it. These grounds should not be desecrated by being permitted to pass into the avenues of business traf-

fic. They should be preserved as a monument to the fidelity, courage, and loyalty to Christian principles of the men and women who founded this meeting and sustained it in its early years, of God's tender watchfulness over them, His marvellous guidance of them and His wonderful mercies to them.

Members of this and other divisions of Christ's church on earth; descendants of these religious pioneers of old Dartmouth, and others gathered here: let us, here and now, dedicate ourselves to the cause for which these noble men and women were Pauline martyrs, and firmly resolve with the high purpose which they possessed, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Spirit of that early day,

So pure and strong and true,

Be with us in the narrow way

Our faithful fathers knew.

Give strength the evil to forsake,

The cross of truth to bear,

And love and reverent fear to make

Our daily lives a prayer."

Brief Remarks.

Professor Allen C. Thomas and Professor Henry N. Hoxie, both of Haverford college, Richard H. Thomas, M. D., of Baltimore, Rev. I. H. Coe and Susan Thompson of New Bedford, Mary E. Gifford of Westport and Mary S. Kimber of New York made brief and appropriate remarks at the close of the exercises.

A LIST OF MEMBERS.

The following persons were included in the large membership of this meeting previous to 1799:

Almy—Thomas, George, Akin—John, Josiah, Thomas, David, Allen—Prince, Peter, Jeddiah, Benjamin, Francis, Gideon, Seth, Anthony—William, Job, Gideon.

Barker—Joseph, Isaac, William Sr., Abram, William Jr., Prince, Jabez Jr. Briggs—Weston, Thomas, David, Burrell—James, Bourn—William, Bowditch—Nathaniel, Brightman—Thomas, Cornell—Walter, James, Peleg, Edward, Joshua, Daniel, Paul, Chase—Nathaniel, William, Clifton—Savory, Dyer—Charles, Devol—Philip, Joshua, David, Peter, Abner, Davis—Timothy, Thomas.

Eddy—Ichabod, Eldridge—Elnathan, Earl—Barnabas.

Goddard—Beriah, Gifford—Gideon, Timothy, Job, Peleg, Robert, Christopher, Richard, Simeon, William.

Howland—William, Thomas Sr., Thomas Jr., James, Nathaniel, Benja-

min 2nd, Prince, Isaac Jr., John, Nicholas, Barnabas, Samuel, Job, Daniel, Matthew, Hart—Jonathan, Archippus, Luke, Handy—George, Hittlestone—Valentine, Peleg, Hathaway—Stephen, Thomas, Hicks—Thomas, Headley—Henry, Hussey—Jonathan, Hazzard—Thomas Jr.

Kirby—Richard Jr., Silas, Nathaniel, Lapham—Nicholas, Thomas, Lawton—John, Little—Barker.

Mott—Thomas, Rhoda, Jacob Jr., Adam Jr., Macomber—Abiel, John, Mosher—Joseph, Robert, John, Nathaniel, Ebenezer, Merrihew—John, David, Joseph, Josiah, Maxfield—Edmund.

Potter—Benjamin, Nathaniel, Stokes, John, Peckham—Stephen.

Russell—Barnabas, Jethro, William, Caleb, Elihu, Timothy, Elijah, Stephen, Prince, John, James, Daniel, Abram, John 3d, Humphrey, Paul, Hassadiah, Rotch—Thomas, William, Joseph, Ricketson—Daniel, Timothy, Benjamin, Jonathan, Ryder—Benjamin.

Shepherd—John, Abner, Prince, David, John Jr., Sisson—Jonathan Sr., Jonathan Jr., William, John, Lemuel, Soule—William, George, Sherman—Benjamin, Philip, Seth, Abram, James, George, Humphrey, Ebenezer, Sandford—William, Slade—Caleb, Smith—Samuel, Humphrey, Collins, Eliashib, Peleg, Thomas, Gershom, Jean, Jonathan Sr., Jonathan Jr., George, Stephen, Abram, Hezekiah, Deliverance, Judah, John, David, Slocum—Elihu, John, Jonathan, Deliverance, Giles, Peleg Jr., Eben, Holder, Humphrey, Summers—John Jr.

Tripp—Samuel, Robert, James, Joseph, Taber—Bartholomew, Jacob, Jo-

seph, Trafford—Philip, Tucker—Edward, Benjamin, John 3d, Barzillai, Henry.

Wood—Zeruiah, Josiah, Isaac, Daniel, Israel, Wing—Prince, Matthew, Edward, Elisha, John, Stephen, Abram, Daniel, Benjamin Sr., Benjamin Jr., Chilion, Marlboro, West—Stephen, Walker—John, Wady—Humphrey.

Jesse Tucker of Dartmouth, near four score years of age, attended this meeting in very early childhood. His recollection of the occupants of the facing seats is interesting. On the highest seat Warren Gifford and his wife Tabitha were at the head. At Warren's left came Isaac Lawrence, James Tucker, Seth Davis, Abraham Russell, etc. At Tabitha's right sat Sarah Tucker, Hannah Slade, Mary Davis, Sarah Potter and Sarah Wood. On the next seat were Ebenezer Allen, Ephraim Gifford, Caleb Slade, Isaac R. Gifford, Zebedee Gifford, Osman Wood and Abner Potter, and on the women's side were Elizabeth Slade, Phebe Tripp, Mary Gifford and Rachel Gifford. On the lowest seat were Elijah Gifford, Benjamin Tucker, George Allen and Orthniel Tripp. A modern photograph of this group taken some time during an hour of worship would be priceless. Among other leading members and regular attendants and well known men at that time were Ricketson Slocum, George Smith, Benjamin Potter, William Potter, Zephaniah Slade, Otis Slocum, Joshua W. Gifford, Holder Smith, Abner Potter, Jr., and Tucker Smith.



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